

Carangas-
Chipaya
Aymara SFS

/174 cont./

302 rotten urine. This liquid, which smells horribly of ammonia, is an excellent cutter of grease, the only thing which can give some
[54] suppleness to their greasy mop. This peculiar washing made me understand the reason why there was a receptacle in a corner of all the Čipaya huts which the master of the house used as a chamber pot and whose contents he guarded with care. When I assert that this toilette is the only one which the Čipaya women practice, I
[55] exaggerate nothing. Throughout their lives they never wash and their skin is covered with a veritable crust of dirt. Their clothes
[56] are equally unclean and tattered, and only during festivals do they put on a new urku or mantle. /175/ /Figure 6 appears here. /

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Technology

303 Ceramics. The pottery of the Čipaya Indians is not indigenous. It comes to them from the Aymara who trade it (Fig. 6 /see p. 165/).
415 The center of this industry is situated near Parinacota in Carangas
[437] Province where banks of clayey earth are found. I shall always regret not having been able to visit this locality to observe the making of ceramics on the spot. Without any doubt I should have discovered there the survival of ancient pre-Columbian techniques since the form of the vessels and jugs coming from this place is exactly that with which we are familiar from Andean archaeology. Aryballus (107) are still shaped there as in the times of the Inca empire, and other receptacles which reproduce ancient types characteristic of this part of the altiplano (Fig. 3; E-F /see p. 155/).
482 It is not only in the style of these ceramics that we ascertain the influence of pre-Columbian models, but in the very manner in which the aryballus is carried on the back is a continuation of old Inca traditions. By means of a rope of llama wool ingeniously interlaced, the women bear the large aryballoid jugs on the back, exactly like the Indian depicted on a Chimú vase.

[Text continues on p. 166]

Carangas-
Chigaya

/204 cont./

Intelligence, character, and morality

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Every consideration of the character of a human group, no matter how small, demands closer contact with the individuals than that which I was able to maintain with the Čipaya. The impossibility which I experienced in most cases of being able to communicate directly with them especially was an obstacle to my observations. The judgment that I make of the Čipaya is hence necessarily summary and without scientific grounds. The Čipaya inspired in me more disgust and antipathy than pity. Neither by their physique nor by their disposition did they draw the affection which the ethnographer /205/ from professional bent would be prone to offer them. Their

192 features are heavy and thick, and only a few individuals, products of mixtures with their neighbors the Aymara, present the handsome profile with the curved nose characteristic of the conquering race of the Bolivian Altiplano. Their short and thick-set body is made even heavier by the thick woolen clothing with which they cover themselves. Only their slender, well-formed legs are pretty to see when crossing a river. Their complexion would not be so dark if they would consent at least once in their lives to wash. The filth and the rags which cover them accentuate even more the wretched and miserable appearance of this group of human beings.

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[52]

Intellectually the Čipaya are on a rather low level: they have a dull and narrow mind and visibly feel an aversion to any coherent mental effort. Without fantasy and without imagination, they have for their total literature only a few insipid and short tales, which anyway seem to be Aymara in origin. Some women are an exception to this rule and struck me by a certain vivacity in their character and intelligence. Two or three young people also appeared better endowed than the average member of the tribe.

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The Čipaya nourishes no ambition, and the desire for any worldly gain cannot draw him out of his apathy. His movements are slow and measured, his ability to remain motionless is without limits. He seems to pursue constantly an internal dream which is always the

short. The skin is definitely darker than that of the Aymara. Walle (page 142) thought that the foreheads of the Uru were narrower than those of their neighbors, but much of this I believe may be due to the sometimes striking width of the outer corners of the jaw (see for example, Peinansky's Figure 52). The lips are moderately full; the Uru share in the ancient American habit of pointing with the lips. The teeth of the fish-eating Uru are whiter and appear less carious than those of the *tutu*-consuming Aymara (*tutu* is a preparation of potatoes, with the starchy and liquid matter fermented and frozen and dried out of it). Perhaps because they are fishermen, the Uru are much cleaner than the Aymara and have no such repugnant body odor as they. 301 302 303 304 305

The women wash their hair in stale urine, which apparently contains a grease-cutting principle and use an Aymara-type brush-comb in caring for it. The hair, which is of course straight and jet-black, is parted in the middle and worn in two beak-like locks of the shoulder, the ends tied to each other with *viruta*- or llama-wool cords so that they do not fall forward when the woman is working or bending over. The men cut the hair very short in quasi-European fashion or cut it in an all-around bang like many of the natives of the Bolivian tropics. 306 307 308 309 310

The Uru are shorter even than the short-statured Aymara, so that a European of only moderate height appears to tower over them: the average cannot be much more than five feet for adult males. They do not have the grossly disproportionate long torso and short legs of the Aymara; indeed, in spite of their short stature, their legs appear to be well-proportioned and even relatively longer than those of alpine inhabitants in general. The most striking difference from the neighboring Aymara is in the nose: the Uru nose is relatively small, and depressed at the root, while the Aymara nose is unqualifiedly enormous in all dimensions and continues the line of the forehead in many cases. 311 312 313 314 315

The bodies of the Uru are sturdy and graceful, but not so heavily and conspicuously muscled as the Aymara; this is undoubtedly due in part to quite different modes of life, on the water and on the land, respectively. The younger women are well-formed and attractive by any standards. Even in so small a group I noticed one little girl spin her distaff left-handedly. The Uru appear to be healthier than the Aymara, possibly because of a more varied diet, but they have a skin disease which they call *rotaria*. No adequate anatomy or craniometry has ever been done for this group. 316 317 318 319 320

Clothing. Anciently, it is said,¹ the Uru "*vivian desnudos del todo*," but this unsupported statement is fairly incredible to anyone who knows the 321 322 323 324 325

¹ In *Historia General de las Indias*, p. 133.